

But indeed it is heroism no longer, if he *know* that there is no God. The wonder then turns on the great process, by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes all other divine existence by being Deity himself, he cannot know that the Being whose existence he rejects, does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd ; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so prodigious.

If you did not know that there are more than a few such examples, you would say, in viewing this result, *I should* hope this is the consequence of some malignant intervention so occasional that ages may pass away before it return among men; some peculiar conjunction of disastrous influences must have lighted on your selected soul; you have been struck by that energy of evil which acted upon the spirits of Pharaoh and Epiphanes. But give your own description of what you have met with, in a world which has been deemed to present it) every part the indications of a Deity. Tell of the